BISMILLAHIRAHMANIRAHIM.

Title: THE CONCEPT OF GOD'S MERCY IN ISLAM AND CHRISTIANITY

By Molana Ahmed Pandor

FORWARD:

In the name of Allah, Most Gracious Most Merciful.

Glory be to Allah who is perfect in all his qualities and peace be upon all his prophets .

Praise be to Allah the cherisher and sustainer of all the worlds. The compassionate, the merciful. Owner of the day of judgment, thee (alone) we worship, and thee alone we ask for help. Show us the straightway. The path of those whom thou hast favored; not (the path) of those who earn thine anger nor of those who astray.

Mercy is a quality loved by God. God is perfect; hence the mercy of God is also perfect. The natural instinct of man tends to be merciful. True bliss and harmony can only be achieved when the heart is filled with correct faith, a body that performs good deeds and a soul which overflows with love, kindness and mercy.

After many years researching Islam and Christianity, I felt the need to compile a book which deals with the mercy of God, as well as the concept of salvation from an Islamic and Christian perspective. Most Christians rely on ransomed blood for their salvation and Muslims rely on the concept of worshipping one God (i.e the God of Abraham) and following his apostle Muhammed (peace be upon him) for their salvation.

In this book I have selected various verses from the Holy Quraan which deals with mercy. Thereafter I have selected some traditions of the prophet Muhammed (peace be upon him) concerning mercy. Thereafter Biblical verses on mercy are noted down. (Please read the entire book, not just mere browsing or else the essence of the books systematic sequence will be lost.)

Every soul has an inborn yearning to love and worship God. By the Grace of Allah, this book will be ideal for all searchers of the truth, a hope for all those in spiritual despair and a rope for all those who have given up the difficulty of unwinding perplex theological dogmas.

This book will assist Muslims in the field of (Dawaa) propagation. It will also give Christians some serious food for thought. Inshallah.

The mercy and love of God is far beyond the need that the blood of innocence, or the blood of Muhammed, Jesus or Abraham (peace be upon them) should be shed for the salvation of anyone.

God loves to pardon and none can question him. A mother always judges her infant child to be innocent. God's mercy exceeds the mercy of a mother, God loves his creation.

"We (Allah) have created mankind, and are aware of what he whispers to his inner self, and we (Allah) are more closer to him than his jugular vein" (Quraan sura qaaf verse 16)

O Man ! What has lured you away from your Lord Most Bountiful/Generous /Gracious (Kareem), who has created you, fashioned and proportioned you perfectly, and moulded you in the form he pleased. Quraan (82 :5-8)

Why not do they turn to Allah in repentance and ask his forgiveness, Verily Allah is all forgiving, merciful. (Quraan)

Anas heard the Prophet Muhammed (peace be upon him) say: Allah, the Exalted, has said: "O son of Adam! Certainly I shall continue to pardon thee so long as thou supplicate to Me and hopest for My forgiveness whatever may be thy faults and sins, I don't care . O son of Adam, even if thy sins pile up as high as the sky, and thou askest for My forgiveness, I will forgive thee. O son of Adam, if thou comest to Me with an earthful of defaults and meetest Me, not associating anything with Me, I will come to thee, with an earthful of forgiveness." (Tirmizi)

In Hosea 6:6 we read:
FOR IN LOVING KINDNESS I (GOD) HAVE TAKEN DELIGHT AND NOT IN SACRIFICE.

Every Muslim has the amana - trust of spreading Islam. I urge every Muslim reader to assist in spreading the message of this book to Christians in the spirit of mutual understanding and general well wishing.

Dear reader please read the entire book and judge earnestly! Everyone is entitled to their views. Feedback from Christian priests, bishops and missionaries ect. are most welcome.

May Allah shower his special mercy and bounties on Abraham, David, Moses, Jesus and Muhammed who were all lamps of guidance and flowers of mercy.

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Forward by former pastor – revert to Islam Areeb Islam

Bismillahirahmanirahim

A great amount of time and effort has gone into producing this work – The Concept of God's Mercy in Islam and Christianity. As a former Christian Theologian I find this work challenging on a scholarly level yet easy enough for a novice (of Comparative Religion) to understand and follow. Highly recommended to all in the field of Dawah and those searching for meaning in life.

In Islam, salvation is a personal choice. The belief alone is not enough and work alone is not enough. There are at least three elements needed for salvation:

1. Belief in Allah and His messenger peace be upon him,

2. Work [following the teachings of Allah and his messenger peace be upon him and living by them],

3. Allah's mercy after all that. The Prophet peace be upon him said: "No one of you will enter Paradise by his deeds alone." They asked, "Not even you, O Messenger of Allah?" He said, "Not even me, UNLESS Allah covers me with His Grace and Mercy"

Unlike Christianity that recognize salvation through the "blood" of Jesus, Islam emphasizes on the fact that: {Namely, that no bearer of burdens can bear the burden of another. That man can have nothing but what he strives for. That (the fruit of) his striving will soon come in sight. Then will he be rewarded with a reward complete. That to thy Lord is the final Goal} [Quran, 53: 39-42]

The statement that Allah is Oft-Forgiving and Merciful is found no less than 81 times in the Holy Quran.

Al-Maeda [5:74]

Why turn they not to Allah and seek His forgiveness? For Allah is Oft-Forgiving, Most merciful.

Al-Araf [7:153]

But those who do wrong but repent thereafter and (truly) believe—verily Thy Lord is thereafter Oft-Forgiving, Most merciful.

At-Taubah [9:102]

Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in mercy): for Allah is Oft-Forgiving, Most merciful.

Al-Hijr [15:49] Tell My servants that I am indeed the Oft-Forgiving, Most merciful;

An-Nahl [16:18] If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most merciful.

The Greatest scholars, of the Christian faith, commented and debated the view of Mercy, Salvation, Works, Law and Grace over the centuries.

"If the Spirit be lacking, the sacraments can accomplish nothing more in our minds than the splendor of the sun shining upon blind eyes, or a voice sounding in deaf ears." John Calvin, Institutes, IV, xiv, 9, .

Benjamin Milner,Calvin's Doctrine of the Church, Heicko A.Oberman, Leiden: E. J. Brill, 1970, p. 119.

"These men were guilty of that more refined way of confounding Law and Gospel. They did this by making a false distinction between spiritual awakening and conversion; for they declared that, as regards the way of obtaining salvation, all men must be divided into three classes: 1. those still unconverted; 2. those who have been awakened, but are not yet converted; 3. those who have been converted."

C. F. W. Walther, The Proper Distinction between Law and Gospel, trans., W. H. T. Dau, St. Louis: Concordia Publishing House, 1928, p. 363.

"What may be the reason why the Pietists, who were really well-intentioned people, hit upon the doctrine that no one could be a Christian unless he had ascertained the exact day and hour of his conversion? The reason is that they imagined a person must suddenly experience a heavenly joy and hear an inner voice telling him that he had been received into grace and had become a child of God. Having conceived this notion of the mode and manner of conversion, they were forced to declare that a person must be able to name the day and hour when he was converted, became a new creature, received forgiveness of sins, and was robed in the righteousness of Christ. However, we have already come to understand in part what a great, dangerous, and fatal error this is."

C. F. W. Walther, The Proper Distinction Between Law and Gospel, trans., W. H. T. Dau, St. Louis: Concordia Publishing House, 1928, p. 194f.

If remission of sins without repentance is preached, the people imagine that they have already forgiveness of sins, and thereby they are made secure and unconcerned. This is a greater error and sin than all error of former times, and it is verily to be feared that we are in that danger which Christ points out when He says, Matthew 12:45: 'The last state of that man shall be worse than the first.'"

C. F. W. Walther, The Proper Distinction Between Law and Gospel, trans., W. H. T. Dau, St. Louis: Concordia Publishing House, 1928, p. 123. Matthew 12:45.

I feel sorry for the pastors and laity who think they can dither and slither about Biblical doctrine while pretending to wage war against the ‘heretics’. Their version of war is to meet with the opponents at Starbucks and buy them a Frappuccino and a danish, worried lest they offend someone or lose a committee assignment.

Doctrine Is Our Only Light

Areeb Islam - Muslim Chaplain

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SECTION A

SELECTED VERSES FROM THE HOLY QURAAN ABOUT MERCY.

Say: "In the Bounty of Allah and in His Mercy, in that let them rejoice": that is better than the (wealth) they hoard. (10: 58)

Verily there was a party of My bondsmen who said: our Lord! We have believed, wherefore forgive us and have mercy upon us, and Thou art the Best of the Merciful ones! (23: 109)

Say: "O my Servants (Servants of God) who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft- Forgiving Most Merciful. (39 : 53)

So say: "O my Lord! grant thou forgiveness and mercy! for thou art the Best of those who show mercy!" (23: 118)

On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns and it suffers every ill that it earns. (Pray): "Our Lord! condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; Our Lord! lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. **Have mercy on us**. Thou art our Protector; help us against those who stand against faith." (2: 286)

"Our Lord!" (they say) "let not our hearts deviate now after Thou hast guided us but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. (3: 8)

O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you not one of you would ever have been pure: but Allah doth purify whom He pleases:

and Allah is One Who hears and knows (all things). For His Mercy He specially chooseth whom He pleaseth: for Allah is the Lord of bounties unbounded. (24: 21)

And obey Allah and the Apostle; that ye may obtain mercy. Be quick in the race for forgiveness from your Lord, and for paradise whose width is that of the heavens and earth, prepared for the doers of good.

Those who spend whether in prosperity or in adversity; who swallow their anger; and overlook the (faults) of men, for Allah loves those who do good.

And those who have done something to be ashamed of (sin), or wronged their own souls, earnestly bringing Allah to mind and repent from their sin, and who can forgive sins except Allah? And (they) do no persist knowingly (in sin) that they have done.
FOR SUCH THE REWARD IS FORGIVENESS FROM THEIR LORD. (3: 132-136)

It was then of the mercy of Allah that thou (Muhammed) hast been gentle with them; and wert thou rough, hardhearted, they had surely dispersed from around thee. So pardon them thou, and ask thou forgiveness for them and take thou counsel with them in the affair, and when thou hast resolved, put thy trust in Allah. Verily Allah loveth the trustful. (3: 159)

Then those who believe in Allah and hold fast to Him soon will He admit them to Mercy and Grace from Him and guide them to Himself by a straight Way. (4 : 175)

Say thou: whose is whatsoever is in the heavens and the earth? Say thou: Allah's. **He hath prescribed mercy for Himself.** Surely He shall gather you together on the Day of Judgment whereof there is no doubt. Those who have lost themselves shall not believe. (6: 12)

On that day (Judgment Day) if the penalty is averted from any it is due to Allah's Mercy; and that would be (Salvation) the obvious fulfillment of all desire.

And when those who believe in Our revelations come unto thee, say: Peace be unto you! **Your Lord hath prescribed for Himself mercy,** that whoso of you doeth evil and repenteth afterward thereof and doeth right, (for him) lo! Allah is Forgiving, Merciful. (6: 54)

Thy Lord is Self-sufficient full of Mercy: if it were His Will He could destroy you and in your place appoint whom He will as your successors even as he raised you up from the posterity of other people. (6: 13)

And this is a Book (Quraan) which We have revealed as a blessing: so follow it and be righteous that ye may receive mercy: (6: 155)

They said: "our Lord! we have wronged our own souls: if Thou forgive us not and bestow not upon us Thy mercy we shall certainly be lost." (7: 23)

Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good. (7: 56)

When they repented and saw that they had erred they said: "If our Lord have not mercy upon us and forgive us we shall indeed be of those who perish." (7: 149)

Moses prayed: "O my Lord! Forgive me and my brother! Admit us to Thy mercy! for **Thou art the Most Merciful of those who show mercy!" (7: 151)**

My (Allah's) mercy extendeth to all things. (7: 156)

Their Lord giveth them glad tidings of a mercy from Him and of goodwill and of the Gardens wherein theirs will be a delight lasting. (9: 21)

And the believing men and believing women are friends one unto another: they command that which is reputable and restrain from that which is disreputable, and establish prayer and give the poor-rate and obey Allah and His apostle. Those! Allah will surely show mercy to them; verily Allah is Mighty, Wise. (9: 71)

Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in mercy): for Allah is Oft-Forgiving Most Merciful. (9: 102)

O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers. (10:57)

Ask pardon of your Lord and then turn unto Him (repellent). Lo! my Lord is, Merciful, Loving. (11: 90)

Nor do I absolve my own self (of blame): the (human soul) is certainly prone to evil unless my Lord do bestow His Mercy: but surely certainly my Lord is Oft-Forgiving Most Merciful. (12: 53)

"O my sons! go ye and inquire about Joseph and his brother and never give up hope of Allah's Soothing Mercy: **truly no one despairs of Allah's Soothing Mercy** except those who have no faith." (12: 87)

He (Joseph) said: "This day let no reproach be (cast) on you: Allah will forgive you and He is the Most Merciful of those who show mercy? (12 : 92)

He (Abraham) said: And who despaireth not the mercy of his Lord save those who are astray? (15:56)

Be like your Lord may yet have mercy on you; and if ye still revert, We will revert. And We have appointed Hell for the infidels a prison. (17:8)

And out of kindness lower to them (parents) the wing of humility and say: "My Lord! Bestow on them Thy Mercy even as they cherished me in childhood. (17:24)

Those unto whom they cry seek the way of approach to their Lord, which of them shall be the nearest; they hope for His mercy and they fear His doom. Lo! the doom of thy Lord is to be shunned. (17: 57)

And thy Lord is the Forgiver, Owner of mercy. Were He to call them to account for that which they have earned; He would have hastened for them torment; but for them is a tryst beside which they cannot find a place to betake themselves to. (18: 58)

And We have not sent thee (Muhammed) except as a mercy unto the Worlds. (21 : 107)

And among His Signs is this that He created for you mates from among yourselves that ye may dwell in tranquility with them and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect. (30 : 21)

Look, therefore, at the prints of Allah's mercy (in creation): how He quickeneth the earth after her death. Lo! He verily is the Quickener of the Dead, and He is Able to do all things. (30: 50)
He it is who sends blessings on you as do His angels that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers. (33: 43)

And the servants of Allah /Most Gracious are those who walk on the earth in humility, and when the ignorance address them they reply peace, those who spend their night in adoration of their Lord prostate and standing. (25:63, 64)

Unless he repents, believes and works good deeds, for Allah will convert the evil deeds/sins of such persons into good deeds, and Allah is Oft- forgiving Most Merciful.

And whoever repents and does good has truly turned to Allah with an (acceptable) conversion (25: 70, 71)

What Allah out of His Mercy doth bestow on mankind there is none can withhold: what He doth withhold there is none can grant apart from Him: and He is the Exalted in Power Full of Wisdom. (35: 2)

Those who sustain the Throne (of Allah) and those around it sing Glory and Praise to their Lord; believe in Him; and implore forgiveness for those who believe: "**Our Lord! Thy reach is over all things in Mercy and Knowledge**. Forgive then those who turn in repentance and follow Thy Path: and preserve them from the Penalty of the Blazing Fire! (40:7)

Then as to those who believed and did righteous deeds their Lord will admit them to His Mercy: that will be the Achievement for all to see. (45: 30)

Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him. But monasticism they invented. We ordained it not for them. Only seeking Allah's pleasure and they observed it not with right observance. So We give those of them who believe their reward, but many of them are evil livers. (57: 27)

Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allah loves those who do good. (3: 134)

He is Allah, there is no God but He; Knower of the unseen and the seen. He is the Compassionate, the Merciful. (60: 22)

He is Allah, there is no God but He, the Sovereign, the Holy, the Author of Safety, the Giver of Peace, the Protector, the Mighty, the Mender, the Majestic. Hallowed be Allah from all that they associate!   (60: 23)

He is Allah, the Creator, the Maker, the Fashioner; His are the excellent names. Him halloweth whatsoever is in the heavens and the earth, and He is the Mighty, the Wise. (60: 24)

SECTION B

SELECTED HADITH (TRADITIONS OF THE PROPHET MUHAMMED PEACE BE UPON HIM) CONCERNING MERCY

Abdurahman ibne Auf says I heard the Apostle of Allah (peace be upon him) say: Allah the Exalted has said: I am Compassionate, and this has been derived from mercy. I have derived its name from My name. If anyone joins it (mercy), I shall join him, and if anyone cuts it off, I shall cut him off.(Abu Dawood)

Abu Huraira reports I heard Allah's Apostle saying, Allah divided Mercy into one-hundred parts and He kept ninety-nine parts with Him and sent down one part on the earth, and because of that single part, His creations are Merciful to each other, so much so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it."(Bukhari)

Abu Huraira reports that Allah's Apostle said, "When Allah completed the creation, He wrote in His Book which is with Him on His Throne, **"My Mercy overpowers My Anger**."(Bukhari)

Anas says that the Prophet said, "A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to his mercy for them." (Bukhari)

Abdullah ibne Amr reports that the Prophet (peace be upon him) said: **The Compassionate One (God) has mercy on those who are merciful**. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you. (Abu Dawood)

Usama reports that the daughter of the Prophet (peace be upon him) sent (a messenger) to the Prophet requesting him to come as her child was dying (or was gasping), but the Prophet returned the messenger and

told him to convey his greeting to her and say: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet got up, and so did Sad bin 'Ubada, Muadh bin Jabal, Ubai bin Ka'b, Zaid bin Thabit and some other men. The child was brought to Allah's Apostle while his breath was disturbed in his chest (the sub-narrator thinks that Usama added:) as if it was a leather water-skin. On that the eyes of the Prophet (peace be upon him) started shedding tears. Sad said, "O Allah's Apostle! What is this?" He replied, "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others)." (Bukhari)

Jabir reports that Allah's Apostle said, "May Allah's mercy be on him who is lenient in his buying, selling, and in demanding back his money."
(Bukhari)

Abu Huraira reports that the Prophet said, "There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances, he would say to his employees, 'Forgive him so that Allah may forgive us.' So, Allah forgave him."(Bukhari)

Abu Saeed reports that the Prophet said, "Amongst the men of Bani Israel there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the

angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven." (Bukhari)

Abu Saeed reports that the Prophet said, "Amongst the people preceding your age, there was a man whom Allah had given a lot of money. While he was in his death-bed, he called his sons and said, 'What type of father have I been to you? They replied, 'You have been a good father.' He said, 'I have never done a single good deed; so when I die, burn me, crush my body, and scatter the resulting ashes on a windy day.' His sons did accordingly, but Allah gathered his particles and asked (him), 'What made you do so?' He replied, 'Fear of you.' So Allah bestowed His Mercy upon him (forgave him)." (Bukhari)

Ibe Abbas reports that some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad and said, "O Muhammad! Whatever you say and invite people to, is good: but we wish if you could inform us whether we can make an expiation for our (past evil) deeds." So the Divine Verses came: "Those who invoke not with Allah any other god, nor kill such life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse." (25.68) And there was also revealed: "Say: O My slaves who have transgressed against their souls! **Despair not of the Mercy of Allah."** (39.53) (Bukhari)

Abu Huraira reports that he heard Allah's Apostle saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds.) They (the Prophet's companions) said, "Not even you, O Allah's Apostle?" He said, "Not even myself, unless Allah bestows His favor and mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah." (Bukhari)

Aisha reports that a bedouin came to the Prophet and said, "You (people) kiss the boys! We don't kiss them." The Prophet said, "I cannot put mercy in your heart after Allah has taken it away from it."(Bukhari)

Umar reports that some Sabi (i.e. war prisoners, children and woman only) were brought before the Prophet and behold, a woman amongst them was milking her breasts to feed and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him). The Prophet said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet then said, "**Allah is more merciful to His slaves than this lady to her son.**" (Bukhari)

Jarir bin Abdullah reports that the Prophet said, "He who is not merciful to others, will not be treated mercifully." (Bukhari)

Abu Huraira says I heard Allah's Apostle saying, Verily Allah created Mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had the non-believer known of all the Mercy which is in the Hands of Allah, he would not lose hope of entering Paradise, and had the believer known of all the punishment which is present with Allah, he would not consider himself safe from the Hell-Fire."(Bukhari)

Anas reports that Allah's Messenger (peace be upon him) said, "When a Muslim is afflicted with some trouble in his body, the angel is told to record for him his good deeds which he was accustomed to do. Then if Allah cures him He washes and purifies him (from sins), and if He takes him in death He forgives him and shows mercy to him." (Mishkaat)

On the authority of Abu Dharr al-Ghifari (may Allah be pleased with him) from the Prophet (PBUH) is that among the sayings he relates from his Lord (may He be glorified) is that He (God) said:

O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good praise Allah and let him who finds other (evil) blame no one but himself. (Muslim also by at-Tirmidhi and Ibn Majah).

Abu Huraira reports that Allah's Messenger (peace be upon him) said, "There were two men among the Banu Isra'il who loved each other, one of whom engaged ardently in worship while the other called himself a sinner. The former began to say, "Refrain from what you are doing," and the other would reply, "Let me alone with my Lord." One day he found him committing a sin which he considered serious and said, "Refrain;" to which he replied, "Let me alone with my Lord. Were you sent to watch over me?" He then said, "I swear by Allah that Allah will never pardon you, nor will He bring you into Paradise." Allah then sent to them an angel who took their spirits, and they came together into His presence. To the sinner He said, "**Enter Paradise by My mercy**;" and

to the other He said, "Can you forbid My mercy to My servant?" He replied, "No, my Lord." Then he said, "Take him away to Hell." (Mishkaat)

Abu Dhar reports that Allah's Messenger (peace be upon him) said, "Allah Most High forgives His servant as long as the veil has not fallen." He was asked what the veil meant and replied, "That a soul should die while associating partners with Allah." (Mishkaat)

Ibne Masood reports that Allah's Messenger (peace be upon him) said, "**He who repents of a sin is like him who has committed no sin**." (Mishkaat)

Ibn 'Abbas, may Allah be pleased with him, narrated: Allah's Messenger (may peace be upon him) transmitted it from the Blessed and Great Lord: Verily Allah recorded the good and the evil and then made it clear that he who intended good but did not do it, Allah recorded one complete virtue in his favor, but if he intended it and also did it, the Glorious and Great Allah recorded ten to seven hundred virtues and even more to his credit. But if he intended evil but did not commit it, Allah wrote down one full virtue in his favor. If he intended that and also committed it, Allah made an entry of one evil against him.

Ibne Umar reports that once when we were with the Prophet (peace be upon him) on one of his expeditions he came upon some people and asked who they were, to which they replied that they were Muslims. A woman who had a son of hers with her was kindling a fire under her pot, and when the heat increased she moved him away. She then went to the Prophet (peace be upon him and grant him peace) and asked, "You for whom I would give my father and mother as ransom, tell me if Allah is not the Most Merciful of those who are merciful." He replied that He certainly was. She asked, "Is Allah not More Merciful to His servants than a mother to her child?" and when he assured her that He certainly was, she replied that a mother does not cast her child into the fire. Allah's Messenger (peace be upon him) then bowed his head and wept, and afterwards raised it, looked at her and said, "Allah punishes

only those of His servants who act audaciously towards Him and refuse to say that there is no god but Allah."(Mishkaat)

Thawbaan reports that the Prophet (peace be upon him) said, When a servant seeks to please Allah and continues to do so, then Allah Who is Great and Glorious, says to Gabriel, "**My servant so and so seeks to please Me, therefore My mercy has descended on him**." Gabriel says, "Allah's mercy has descended on so and so," and the bearers of the Throne and those who are around them say it until the inhabitants of the seven heavens say it, after which it comes down to him on Earth." (Mishkaat)

Abu Saeed reports that Allah's Messenger (peace be upon him) said that if anyone said three times when going to bed, "I ask the forgiveness of Allah other than whom there is no god, the Living, the Eternal, and I turn in repentance to Him," Allah would forgive him his sins, even if they were like the foam of the sea, or in number like the sand which had accumulated, or as many as the leaves of the trees, or as numerous as the days of this world. (Mishkaat)

Abu Umama reports that the Prophet (peace be upon him) said, "Allah has sent me as a mercy to the universe and as a guidance to the universe, and my Lord, Who is Great and Glorious, has commanded me to annihilate stringed instruments, wind instruments, idols, crosses and pre-Islamic customs. My Lord, Who is Great and Glorious has sworn, 'By My might, none of My servants will drink a mouthful of wine without My giving him a similar amount of pus to drink, but he will not abandon it through fear of Me without My giving him drink from the holy tanks." (Mishkaat)

Abu Huraira heard AbulQasim (peace be upon him) who spoke the truth and whose word was verified say, "**Mercy is taken away only from him who is miserable." (Tirmizi)**

Ibne Abbas reports that Allah's Messenger (peace be upon him) said, "He does not belong to us who does not show mercy to our young ones and respect to our old ones, who does not recommend what is reputable and prohibit what is disreputable."(Tirmizi)

Abu Huraira reports that Allah's Messenger (peace be upon him) said, "Two men of those who enter Hell will shout loudly, and the Lord Most High will say, 'Bring them out.' He will ask them why they shouted so loudly and they will reply, 'We did that in order that Thou mightest have mercy on us.' He will say, 'My mercy to you is that you should go and throw yourselves where you were in Hell.' One of them will do so and Allah will make it coolness and peace for him, but the other will stand and not do so. The Lord Most High will ask him, 'What has prevented you from throwing yourself in as your companion did?" and he will reply, 'My Lord, I hope that Thou wilt not send me back into it after taking me out of it.' The Lord most high will then say to him, 'You will have your hope realized,' and they will both be brought into Paradise by Allah's mercy." (Tirmizi)

Abu Huraira reports that It was said to Allah's Apostle (peace be upon him) Invoke curse upon the polytheists, whereupon he said: I have not been sent as the invoker of curse, but "I have been sent as mercy." (Muslim)

Aisha reports that Allah's Apostle (peace be upon him) said: **He who loves to meet Allah, Allah loves to meet him**, and he who dislikes to meet Allah, Allah abhors to meet him. I (Aisha) said: Allah's Apostle (peace be upon him) so far as the feeling of aversion against death is concerned, we all have this feeling. Thereupon he (the Prophet) said: It is not that (which you construe), but (this) that when a believer (at the time of death) is given the glad tidings of the mercy of Allah, His Pleasure, and of Paradise, he loves to meet Allah, and Allah also loves to meet him, and when an unbeliever is given the news of the torment at the Hand of Allah, and hardship to be imposed by Him, he dislikes to meet Allah and Allah also abhors to meet him. (Muslim)

Abu Dhar reports that Allah's Apostle (peace be upon him) said: that Allah, the Exalted and Glorious, stated: 'He who comes with goodness, there are in store for him ten like those and even more than those: 'And he who comes with vice,' it is only for that he is called to account. I even forgive him (as I like) and he who draws close to Me by the span of a palm I draw close to him by the cubit, and he who draws close to Me by the cubit I draw close to him by the space (covered) by two hands, and he who walks towards Me I rush towards him, and he who meets Me in the state that his sins fill the earth, but not associating anything with Me, I would meet Him with the same (vastness) of pardon (on My behalf)." (Muslim)

Abu Huraira reports that Allah's Apostle (peace be upon him) said: He who seeks repentance (from the Lord) before the rising of the sun from the west (before the Day of Resurrection), Allah turns to him with Mercy. (Muslim)

Abu Huraira reports Allah's Apostle (peace be upon him) said: There are one hundred (parts of) mercy of Allah and He has sent down out of these one part of mercy upon the jinn and human beings and the insects and it is because of this (one part) that they love one another, show kindness to one another and even the beast treats its young one with affection, and Allah has reserved ninety-nine parts of mercy with which He would treat His servants on the Day of Resurrection. (Muslim)

Abu Musa reports that Allah's Apostle (peace be upon him) said that Allah, the Exalted and Glorious, stretches out His Hand during the night so that the people may repent for the fault committed from dawn till dusk and He stretches out His Hand during the day so that the people may repent for the fault committed from dusk to dawn (He would accept repentance) before the sun rises in the west (before the Day of Resurrection). (Muslim)

Abu Huraira reports that The Prophet (peace be upon him) said: May Allah have mercy on a man who gets up at night and prays, and awakens his wife; if she refuses, he should sprinkle water on her face.

May Allah have mercy on a woman who gets up at night and prays, and awakens her husband; if he refuses, she would sprinkle water on his face. (Abu Dawood)

Ali reports that the Apostle of Allah (peace be upon him) used to say at the end of his witr: "O Allah, I seek refuge in Thy good pleasure from Thy anger, and in Thy forgiveness from Thy punishment, and I seek refuge in Thy mercy from Thy wrath. I cannot reckon the praise due to Thee. Thou art as Thou hast praised Thyself."(Abu Dawood)

Abu Dhardar reports that the Prophet (peace be upon him) said: One of the supplications of David was: Allah, I beg of Thee Thy love and the love of those who love Thee, and such conduct as should lead me to Thy love. Allah, make Thy love dearer to me than my soul and my family and dearer than cold water. (Tirmizi)

Anas heard the Prophet (peace be upon him) say: Allah, the Exalted, has said: "O son of Adam! Certainly I shall continue to pardon thee so long as thou supplicate to Me and hopest for My forgiveness whatever may be thy faults and sins, I don't care. O son of Adam, even if thy sins pile up as high as the sky, and thou askest for My forgiveness, I will forgive thee. O son of Adam, if thou comest to Me with an earthful of defaults and meetest Me, not associating anything with Me, I will come to thee, with an earthful of forgiveness." (Tirmizi)

AbuBakr heard Allah's Messenger (peace be upon him) say, "No man will commit a sin, then get up and purify himself, then pray, then ask Allah's forgiveness without Allah forgiving him." Then he recited, "And those who, when they do something to be ashamed of, or who wrong themselves, remember Allah and ask forgiveness for their sins. (Tirmizi)

Abu Saeed reports that Allah's Messenger (peace be upon him) said that the devil said, "By Thy might, my Lord, I shall continue to lead Thy servants astray as long as their spirits are in their bodies." The Lord,

Who is Great and Glorious, replied, "By My might, glory and exalted station, I shall continue to pardon them as long as they ask My forgiveness." (Ahmed)

Abu Huraira reports Allah's Apostle (peace be upon him) said: By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them. (Muslim)

Jarir reports that Allah's Apostle (peace be upon him) said: He who is deprived of tenderly feelings is in fact deprived of good. (Muslim)

Aisha reports that Allah's Apostle (peace be upon him) said: Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. (Muslim)

Jabir reports The Prophet (peace be upon him) said, "If anyone possesses these three characteristics Allah will give him an easy death and bring him into His Paradise: gentleness towards the weak, affection towards parents, and kindness to slaves."(Tirmizi)

Abdullah heard Allah's Apostle (peace be upon him) as saying: Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes. Then Allah's Apostle (peace be upon him) said: O Allah, the Turner of the hearts, turn our hearts to Thine obedience. (Mishkaat)

SECTION C

CHRISTIAN / BIBILICAL VIEW ON MERCY

Exodus 33:19
And he said, I will make my goodness pass before thee and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious and will show mercy on whom I will show mercy.

Psalms 51 :1
Have mercy upon me, O God , according to thy loving-kindness, **according to the multitude of thy tender mercies blot out my transgressions**

Romans 9:15
I will have mercy on whom I will have mercy.

Romans 9 :23
And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared.

Chronicles 1 21:13
And David said unto Gad, I am in a great strait, let me now fall into the hand of the Lord - **for very great are his mercies**.

Proverbs 3:3
Let not mercy and truth forsake thee : Bind them upon thy neck : write them upon the table of thine heart .

Matthew 5:7
Blessed are the merciful: for they shall obtain mercy.

Luke 6 :36
Be ye merciful, as your father also is merciful .

James 2:13
For the one that does not practice mercy will have judgment without mercy. Mercy exults triumphantly over judgment.

James 3:17
But the wisdom from above is chaste, then peacable, reasonable, ready to obey full of mercy and good fruits

James 5:11
Ye have heard of the patience of Job and have seen the outcome Jehova gave, that God is very tender in affection and merciful.

Nehemia 9:17
But thou are a God ready to pardon, gracious and merciful, slow to anger and of great kindness and forsooketh them not.

Psalms 52:8
But I am like a green olive tree in the house of God, I trust in the mercy of God forever and ever

James 5:15
and if he had committed sins, it will be forgiven.

Deuteronomy 4:31
For Jehova your God is a merciful God. He will not desert you or bring you to ruin .

Psalms 94:14
For Jehovah will not forsake his people......

Question - Was Jesus deserted and ruined on the Cross?

According to present day Bible, Jesus is reported as saying "My God, My God why hast thou forsaken me?” (Matthew 27:46)

In Hosea 6:6 we read:
FOR IN LOVING KINDNESS I (GOD) HAVE TAKEN DELIGHT AND NOT IN SACRIFICE.

But go ye and learn what that meaneth , **I (JESUS) WILL HAVE MERCY AND NOT SACRIFICE** Matthew 9:13

Question - Jesus Cleary mentions that he wants mercy and not sacrifice, so why does Pauline law make Jesus into a curse by becoming the ransomed sacrifice who goes to hell in order to pay for mankind's sins? Can God not forgive sins without any ransom?

In Hosea 6:6 we read:
FOR IN LOVING KINDNESS I (GOD) HAVE TAKEN DELIGHT AND NOT IN SACRIFICE.

God does not demand sacrifice but mercy and supreme kindness.

SECTION D

DOES BLOOD SIGNIFY MERCY ?

When I was a young boy the concept of blood made my bones shiver. Blood meant pain, terror and something unpleasant.

A boy with a bleeding nose always ran to mum for medical assistance. Can blood represent Mercy!

Would a loving mother ever pierce an arrow into the liver of her innocent infant child, and express emotional satisfaction? The laws of logic proves that a sane minded mother will never kill her child, similarly it is extremely mind provoking for non religious rational minded people to understand why loving and merciful God wants to kill Jesus or himself for salvation of mankind as Christians believe.

Would a God fearing judge sentence an innocent man to prison for the crime of another?

Does salvation by the cross represent the true meanings of mercy, atonement and justice?

Can a sin not be pardoned by virtue of good deeds, repentance, remorse, charity and pleasant speech, or is the so called murder and blood of Jesus on a wooden pagan cross vital for the God of Mercy to spread his mantle of forgiveness over his bondsman.

Oozing blood gushing from the veins of a physical body has no links to mercy. The mercy of God does not demand that Jesus, Muhammed or God himself should die in order to secure eternal life and salvation. Majority of Christians depend on the blood of Jesus for salvation. Muslims depend on the Mercy of God and faith in one God for their salvation.

Which concept would you regard as natural and pure? The Muslim or Christian view?

Study Hosea 6:6
FOR IN LOVING KINDNESS I HAVE TAKEN DELIGHT AND NOT IN SACRIFICE.

Does atonement by the cross signify loving kindness or a suicidal sacrifice?

Psalms 51:16
For thou desireth not Sacrifice, thou delightest not in burnt offering.

SALVATION BY BLOOD ! PAULINE VIEW.

The theory is that Adam and Eve sinned by eating the forbidden fruit. Their transgression is inherited by all their offspsring. There is no way to escape the wrath of God except by God punishing himself by transforming into human flesh and bones in the form of Jesus.

The argument would have it that since all the good that can be done is owed to God; nothing is gained by undoing a wrong once committed. The wages of sin is spiritual death; and the only way to pay for sin is death.

Hence only a perfect being, who agrees to be killed/punished for the sins of other men, can satisfy God's wrath.

Since only God is perfect it must be he then who must take human form, and allow himself to be tortured and be killed for the faults of his creatures, God must be killed by his creation.

Thus we enter the truly staggering vicious circle of a God who punishes himself in order to forgive the men and women who offended him.

One day there was a dentist who was an oral hygiene enthusiast. He loved his work and was a true expert in dentistry. However he could not tolerate bad teeth. Throughout his career, all his patients had some tooth defect or the other. Some peoples teeth were rotten, others plaque infested, some needed a filling, others needed a root canal. Old people had teeth missing while majority had wrong proportions; some were too cramped together, others to wide apart. None were perfect.

After many years practicing, he lost all hope in finding anyone with a perfect, flawless, beautiful set of white teeth, free from any fault; except for one very precious well maintained set. HIS VERY OWN TEETH!

So the dentist having perfect teeth thought; “How nice it would be if I sacrifice my lovely teeth for the sake of all my patients with defective teeth; granting them everlasting good teeth free from decay!”

Hammer and chisel in hand he smashes his canines, incisors and finally the molars. Under no antistatic, the dentist suffers pain for all his past and future patients leaving him toothless. The dentist had reached the pinnacle of dental care, by paying the price for rotten teeth once and for all. Mankind’s teeth problem is solved.

Would not the entire dental fraternity not consider the dentists actions as immoral or looney?

The concept of atonement via blood sounds like a dentist trying to break his own teeth in order to calm and treat his patients who have severe tooth decay.

This is the core of Pauline Christendom. This dogma lacks the essence of mercy and has baffled many Christians, increasing the number of

atheists who sometimes remain silent behind closed doors due to social factors.

From an Islamic view point, one of the reasons why God created mankind was that if they sinned, they would repent to him directly and he would forgive them.

The wages of sin is not death. Sin is a means for you growing closer to God. Yes, seriously, if you sin you could grow closer to God by repenting. When a man sin's- he regrets, repents, reforms and turns to God directly, asking him for pardon. This process makes God happy because the sinner acknowledges the power of God above him who can punish or forgive him. The sinner then repents directly to him, not to Muhammed, Abraham , priests, molana's or Jesus.

If you do not sin, why would God forgive you? Only if you sin then can God forgive. How else can you consider God forgiving? God forgives mistakes, shortcomings and sin, you cannot forgive good.

Man is programmed to sin. The best of the sinners are those who repent!

Angels were created before humans and are always in the obedience of God and do not sin. A human has angelic as well as demonic qualities. Thus if a human exceeds in faith and good deeds and abstains from evil deeds he will surpass angels. A Muslim will never loose hope in the Mercy of God who enjoys the freedom to forgive those who love him and beseech his graceful pardon.

If God demanded perfection in the sense that no sin should be committed by his creation, it would already have been attained via the angels who are sinless.

So what was the need for the creation of mankind?

The reason is that God’s mercy and forgiveness can come to play. Man after sinning would feel remorse and turn to God directly for forgiveness. Angels cannot truly ask for repentance because they do not have the urge to sin.

Abu Huraira reports Allah's Apostle (peace be upon him) said: By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them. (Muslim

Muslims enjoin good and forbid evil. Out of the love and fear of God they would hasten to virtue and despite Satan's whispers and evil carnal desires they would refrain from unlawful acts.

By persisting in obedience and refraining from sin a person increases his relationship with God, and if he sins he will immediately turn to God in repentance and God becomes happy that his slave fears him and asks him to pardon him. God is merciful and loves to forgive.

Imagine a child who learns the art of walking. He takes a few steps, stumbles, falls and calls for mum. The mother out of ecstasy runs to her darling child and picks him up, hugs him and encourages him to walk again. Similar is the case of the slaves of God. They trod the earth and if they stumble in some sin they immediately cry to God for pardon and like how the mum assists her child, God boasts to his angels "My slave turned to me for Forgiveness". God is seventy times more merciful than a mum. Surely God will forgive his slaves who have attached their hearts to him. In Islam a child is not born into sin nor is man short of Gods perfect standard and none will carry the load of another’s sin.

The mercy and love of God is far beyond the need that the blood of innocence, or the blood of Muhammed, Jesus or Abraham (peace be upon them) should be shed for the salvation of anyone.

Anas heard the Prophet (peace be upon him) say: Allah, the Exalted, has said: "O son of Adam! Certainly I shall continue to pardon thee so long as thou supplicate to Me and hopest for My forgiveness whatever may be thy faults and sins, I don't care. O son of Adam, even if thy sins pile up as high as the sky, and thou askest for My forgiveness, I will forgive thee. O son of Adam, if thou comest to Me with an earthful of defaults and meetest Me, not associating anything with Me, I will come to thee, with an earthful of forgiveness." (Tirmizi)

SECTION E

ATONEMENT

Another doctrine of Modern Christianity is the doctrine of Atonement, which is based on the doctrine of Original Sin. Islam condemns the dogma of the Original Sin, which is part of the Christian doctrine of Salvation and regards children as pure and sinless at birth. Sin, it says, is not inherited; it is something which every man acquires for himself by doing what he should not do and by not doing what he should do.

Rationally considered, it would also be the height of injustice to condemn the entire human race for the sins committed thousands of years ago by the first parents. Sin is a willful transgression of the laws of God or the laws of right and wrong. The responsibility or blame for it must lie only on the person committing it, and not on his children. The theological dictum of St. Augustine, "that all unbaptized infants are doomed to burn eternally in the fire of hell" shows how hard-hearted a man can become in believing in the dogma of the inherited sin.

The very basis of the doctrine of the Atonement that is the belief in the Original Sin could be found to be wrong on the authority of Jesus Christ as well as of reason; therefore, the superstructure of dogma built on it must also be false. But let us consider the Christian scheme of Salvation.

The second part of the Christian scheme of Salvation is that God's justice requires that a price must be paid for original and other sins of men and that it would be a denial of His justice, if God were to pardon a sinner without punishment. This view shows complete ignorance of the nature of God. He can punish or forgive as he wills. He is not only Just, but also Merciful and Forgiving. If He finds some real good in a man or sees that he is sincerely repentant and has a genuine urge to conquer the

evil within him, then He may forgive his sins and failings altogether. After all, the only right motive for punishment is to check evil and reform the offender.

To punish a person, even after he has repented and reformed himself, is a sign of vengeance and not of justice. It must be borne in mind that by committing a sin, a man harms not God, but himself. If God prescribes a law and a way and demands obedience, it is not for His own benefit, but for the benefit of mankind. If He punishes a man for his faults and sins, it is not for His own satisfaction, as the Christian dogma states, but to check evil and purify the sinner. Those who have the persistent urge to do good and be sincerely repentant will find God ever-ready to forgive them of their sins without demanding any compensation from them, or from any other persons on their behalf.

The third part of the Christian scheme of Salvation is that Jesus paid the penalty for the original and other sins of men by his death on the cross of Calvary, and that Salvation cannot be had without belief in the saving power of his blood as it is recorded in the First Epistle of St. Peter:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver gold, from your vain conversation received by tradition form your fathers;

"But with the precious blood of Christ, as of a lamb without blemish and without spot." [Peter 1:18-19]

This dogma is a denial not only of the Mercy of God, but also of His Justice. To demand the price of blood in order to forgive the sins of men is to show a complete lack of mercy; and to punish an innocent man for the sins of others, whether the former is willing or not, is to show a total disregard of justice. We fail to see how the suffering and death of one man can wipe the sins of others. **It sounds something like the physician breaking his own head to cure the headache of his patients.**

The idea of substitutionary or vicarious sacrifice is illogical and unjust. The fact is that shedding of blood is not necessary for redemption. What is necessary to wash away sin is not blood, but repentance, remorse persistent struggle against evil inclinations, determination to carry out the Will of God as revealed to us through the prophets, and doing good to God’s creatures.

The Christian scheme of Salvation is not only morally and rationally unsound; it also has no support of the words of Jesus. Jesus may be said to have suffered for the sins of men in the sense that, in order to take them out of darkness into light, he incurred the wrath of the evildoers and was tortured by them. But that Jesus did not come to die voluntarily and spontaneously for the sins of men is clear form his prayer to God:

“Abba, Father, all things are possible unto Thee; take away this cup form me; nevertheless not what I will, but what Thou wilt.” [Mark 14:36]

He had come to rescue men from sin by his teachings and the example of his godly life and not be deliberately dying for them on the cross and offering his blood as a propitiation for their sins.

When a man asked him:

“Good Master, what good thing shall I do that I may have eternal life?

And he said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments” [Matthew 19:16-17]

“Keep the commandments”, that according to Jesus, was the way to eternal life. Salvation could be gained by believing in God, eschewing evil and doing good and not by faith in Jesus as the redeemer.

Islam rejects the dogma of the Atonement. It declares that the forgiveness of sins cannot be obtained by the suffering and death of any

other person, human or divine, but by the grace of God and our own sincere efforts to fight against evil and do good.

Islam refutes the Christian of Atonement in many verses of the Holy Qur'an. For example:

"Allah burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. Our Lord, do not punish us, if we forget or fall into error, and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins and grant us forgiveness and have mercy on us; Thou art our Master; so help us against the disbelieving people." [Qur'an 2:286]

The verse constitutes a powerful refutation of the doctrine of Atonement. It embodies two important principles:

1. That the commandments of God are always given with due regard for man's capacities and his natural limitations.

2. That moral purification in this world does not necessarily signify complete freedom from all kinds of failings and shortcomings. All that man is expected to do is to sincerely strive for good and avoid sin to the best of his power and the rest will be forgiven by Merciful God. So no Atonement is needed. In another verse

"How will it be with them when We will gather them together on the Day about which there is no doubt; and when every soul shall be paid in full what it has earned, and they shall not be wronged?" [Qur'an 3:25]

This verse constitutes an emphatic contradiction of the doctrine that the blood of any person, and not one's own good works, can bring about

salvation. In Islam, every man is responsible for his own sins. The Holy Qur'an says:

"Say, 'Shall I seek a lord other than Allah while He is the Lord of all things?' And no soul earns evil but only against itself; nor does any bearer of burden bear the burden of another. Then to your Lord will be your return, and He will inform you of that wherein you used to differ." [Qur'an 6:164]

"That no bearer of burden shall bear the burden of another." [Qur'an 53:38]

"He who follows the right way follows it only for the good of his own soul; and he who goes astray, goes astray only to his own loss. And no bearer of burden shall bear the burden of another. And We never punish until We have sent a Messenger." [Qur'an 17:15]

The above verses show that every man shall bear his own burden. These verses, therefore, contain forceful repudiations of the doctrine of Atonement and emphatically draw attention to the fact that everyone has to carry his own deeds and to account for his own actions. Nobody's vicarious sacrifice can do one any good. Punishment is not something that comes from outside, but it takes its birth within man himself. In fact, the punishments and rewards of Heaven and Hell will only be so many embodiments and representations of the deeds good or bad, of man done by him in this life. Thus, in this life, man is the architect of his own destiny and in the next he will be, so to say, his own rewarder or punisher.

Islam does not burden any soul beyond its capacity.

"But as to those who believe and do good works-and We charge not any soul beyond its capacity-these are inmates of Heaven; they shall abide therein." [Qur'an 7:42]

The clause, “We charge not any soul beyond its capacity”, contradicts the Christian dogma that sin being ingrained in human nature, it is beyond the power of man to get rid of it.

In Islam, God is Just and also Merciful and Forgiving so that if a man repents, God will forgive him of his sins.

“Say, ‘O My servants who have sinned against their souls, despair not of the mercy of Allah, surely, Allah forgives all sins. Verily, He is Most Forgiving, Ever Merciful;

‘And turn to your Lord, and submit yourselves to Him, before there comes unto you the punishment; for then you shall not be helped;

‘And follow the best Teaching that has been revealed to you from your Lord, before the punishment comes upon you suddenly, while you perceive not’.” [Qur’an 39:53-55]

These verses hold out a message of hope and good cheer to the sinners. It encourages optimism and kills despair and despondency. It denounces and condemns pessimism because pessimism lies at the root of most sins and failures in life. Again and again the Qur’an gives a promise of Divine mercy and forgiveness than which, there could be no greater message of solace and comfort for the grieved and the heavy-laden.

“Will they not then turn to Allah and ask His forgiveness, while Allah is Most Forgiving and Merciful?” [Qur’an 5:74]

In this verse, Qur’an reminds us that no vicarious sacrifice is needed for the salvation of man. God Himself can forgive all sins. Only a true penitent and contrite heart is required to attract His forgiveness.

Islam promises salvation which in the Islamic religion, means the eternal felicity which is nearness to God and the development of the good in oneself to all those who are obedient to God and do good to others.

<u>A Major Contradiction</u>

Paul writes in Hebrews 9:22 Yes , nearly all things are cleansed with blood according to the law, And **unless blood is poured out no forgiveness takes place**.

The statement of Paul in Hebrews 9:22 is in total contradiction with Hosea 6:6

FOR IN LOVING KINDNESS I HAVE TAKEN DELIGHT AND NOT IN SACRIFICE. Hosea 6:6

Nearly all things are cleansed with blood according to the law, And **unless blood is poured out no forgiveness takes place.** Hebrews 9:22

Ask your inner heart, does a loving God demand blood for forgiveness or through his tender mercy sins get forgiven? You the dear reader be the judge!

David prayed: Psalms 51:1
Have mercy upon me, O God , according to thy loving kindness, according to the multitude of thy tender mercies blot out my transgressions.

David the great prophet of Allah also acknowledges that sins are forgiven through mercy.(For more information about David and his pilgrimage to Mecca found in Psalms 84, read my book "Mecca in the Bible" contact me for a copy.)

<u>ANOTHER MAJOR CONTRADICTON</u>

In both Islam and Christianity it is absurd to think that the prophet Jesus was wicked, accursed and faithless. However if we cross examine the Bible we find Jesus was wicked and faithless (God Forbid):

The **wicked is a ransom** for the righteous and the faithless for the upright. (Proverbs 21:18)
The Son of man (Jesus) came .... to give his life a **ransom** for many. (Mark 10:45)

Paul writes: Christ by purchase released us from the curse of the Law by BECOMING **A CURSE instead of us because it is written: "Accursed is every man hanged upon a cross." Galatians** 3:13

Islam defends Jesus from the allegations and theories of Jesus being accursed and hanged upon the cross, and refutes the dogma of Jesus offering himself as a ransom.

<u>WHAT DOES JESUS SAY CONCERNING SALVATION?</u>

Verily I (Jesus) say unto to you, he that hearth my word and believeth on **him** that sent me hath everlasting life and shall not come into condemnation. John 5:24

It is a dictate of Islamic law to believe in him that sent Jesus; hence in the words of Jesus, Muslims are saved and will not come into condemnation.

SECTION F

CAN GOOD DEEDS WASH AWAY EVIL DEEDS?

In Islam, the mercy of God has no borders; God can forgive sins by acts of virtue.

Quraan : " Indeed good deeds removes evil deeds"

Quraan: Unless he repents, believes and works good deeds, for Allah will convert the evil deeds/sins of such persons into good deeds, and Allah is Oft- forgiving Most Merciful.

And whoever repents and does good has truly turned to Allah with an (acceptable) conversion (25: 70, 71)

Prophet Muhammed Peace be on him has said, " Fear Allah wherever you are, and after doing a wrong deed, follow it by a good deed, it will remove it and deal with people in a pleasant way "

Certainly, a good deed enlightens the soul and nourishes the heart. A venomous cobra bite can be treated with antidote. Good deeds and repentance are the best antidotes for sins.

If a child makes an error and follows it up with some noble tasks, the ill effect of his wrong is ignored and the child is rewarded for his good deed. Similar good deeds recompensate the ill effects of sins. This however, does not give anyone permission to sin. It is through the mercy of God alone that sins can be forgiven.

How to Erase Our Sins

Repenting

A servant [of Allâh's] committed a sin and said: **O Allah, forgive me my sin**. And He (glorified and exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: **O Lord, forgive me my sin**. And He (glorified and exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: **O Lord, forgive me my sin**. And He (glorified and exalted be He) said: ***My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for sins. Do what you wish, for I have forgiven you***. [Hadîth Qudsi]

O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great at it. [Hadîth Qudsi]

Abû Bakr radhiAllâhu `anhu reported: "I heard the Prophet sallAllâhu `alayhi wa sallam saying: '***Allâh forgives the man who commits a sin (then feels ashamed), purifies himself, offers a prayer and seeks His forgiveness.'*** Then he recited the 'ayyah: 'And those who, when they do an evil thing or wrong themselves, remember Allâh and implore forgiveness for their sins - and who can forgive sins except Allâh? - and will not knowingly repeat (the wrong) they did. The reward of such will be forgiveness from their Lord, and gardens underneath which rivers flow, wherein they will abide forever- a bountiful reward for workers.'" [al-'lmrân: 135-136]. [Abû Dawûd, an-Nasa'i, Ibn Majah, al-Baihaqi, and at-Tirmidhî who calls it hasan.]

Performing Wudhû

Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the Muslim - or believing - slave does wudu' and washes his face, every wrong thing at which his eyes have looked leaves with the water - or with the last drop of water. When he washes his hands, every wrong thing which his hands have touched leaves with the water - or with the last drop of water. When he washes his feet. every wrong thing to which his feet have walked leaves with the water – or with the last drop of water, until he emerges cleansed of sins." [Muslim]

Narrated Uthmân ibn AffânradhiAllâhu `anhu:

The Messenger of Allâh sallAllâhu `alayhi wa sallam said: ***He who performed ablution well, his sins would come out from his body, even coming out from under his nails***. [Sahîh Muslim]

Performing Prayer

Narrated Uthmân ibn Affân radhiAllâhu `anhu: "I heard Allâh's Apostle sallAllâhu `alayhi wa sallam say:

When the time for a prescribed prayer comes, if any Muslim ***performs ablution well and offers his prayer) with humility and bowing, it will be an expiation for his past sins, so long as he has not committed a major sin***; and this applies to for all times. [Sahîh Muslim]

Haj / Pilgrimage

Who ever goes for haj and does not commit immorality returns like the day he was born. (sinless)
(Note Baca is another name for Mecca, refer Psalm 84:6)

Being kind to animals

Narrated Abû Huraira radhiAllâhu `anhu: Allâh's Apostle sallAllâhu `alayhi wa sallam said,

"While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allâh thanked him for his (good) deed and forgave him." The people asked, "O Allâh's Apostle! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate." [Sahîh Al-Bukhari]

Narrated Abû Huraira radhiAllâhu `anhu: Allâh's Apostle sallAllâhu `alayhi wa sallam said,

"A prostitute was forgiven by Allâh, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, Allâh forgave her because of that." [Sahîh Al-Bukhari]

Leaving grey hair

Amr ibn Shu'aib related on the authority of his father from his grandfather that the Prophet sallAllâhu `alayhi wa sallam said,

"Do not pluck the grey hairs as they are a Muslim's light. Never a Muslim grows grey in Islam except that Allâh writes for him, due to that, a good deed. And he raises him a degree. And he erases for him, due to that, one of his sins." [Related by Ahmad, Abû Dawûd, at-Tirmidhi, an-Nasa'i and Ibn Majah] And Anas said, "We used to hate that a man should pluck out his white hairs from his head or beard." [Sahîh Muslim]

Charity and Fasting

Charity cools the anger of God. The reward for fasting is forgiveness. There are many other examples proving good deeds remove sin.

Islam teaches not to think any good deed as insignificant. The Prophet has taught that do not think any good deed as meager, though it be a small act like smiling to your brother or giving a trotter as a gift.

In Christianity there is no concept of good deeds removing sin. Good deeds will not give you salvation because of inherent sin in man. Salvation cannot be attained except through the pain and blood of Jesus, And **unless blood is poured out no forgiveness takes place**. (Hebrews 9:22)

You the beloved reader, ask your inner heart and soul, Does God the most merciful of all those capable of showing mercy demand the blood of anyone, whether you, me, Jesus or Muhammed for the forgiveness of sins?

My answer is never.

In Islam Adam was directly forgiven by God. There is no concept of original sin. No soul is born in the condition that he is already far away from Gods perfect standard. Muslims do not depend on a savior who has to pay the price of death for the miserable deeds of others, but instead Muslims have trust on the mercy of God, faith in him and good

deeds for salvation. For God to forgive sins is just a matter of asking him directly for forgiveness.

Justice can never prevail if one person suffers for the sin of another. It lacks moral value and is illogical to a rational mind.

Evangelists repeat their song to Muslims: "But you don't have a savior! Why don't you accept Jesus as your savior?" These words were repeated to me by the renowned American evangelist Don Spencer.

The answer is simple. God is merciful and my relationship with God is direct. If God directly forgives my sins then I am not in need of a Savior.

Abraham, Moses, David and Jacob lived on earth before the birth of Jesus and were not in need of a savior, they worshipped God directly.

A savior represents a people who are in desperate need for a scapegoat who will inquire the wrath of God upon himself for others. I don't think it possible for the God of mercy to dish out his anger to anyone who is innocent. God is not a tyrant. It is not the quality of the brave to solve their problems by dumping it on others. God is not a tyrant. I will never dump my sins on anyone else, would you?

Mercy does not mean war, sacrifice, blood, nails, bullets or the need a of savior going to Hell for the payment of sins committed by others. Mercy in reality is to ask the pardon of God directly and attain forgiveness from him, without any punishment or punishing others acting as scapegoats. You be the judge!

DOES GOD HAVE A SON?

In Islam God is one, alone, independent. He begetteth not nor is begotten. There is no like unto him.

In Islam Jesus is a prophet, born to the virgin Marry without any male intervention.

Pauline law directly indicates that God has a son.

If one takes the dogma that God has a son, it will result that the son is the direct offspring of God, or is God or apart of him having his qualities ect.

Now if the Son of God were to also have a son it would result to the conclusion that God has a **grandson who shares his nature**, and if this semi-god has a son it will result that God has a **great grandson** and this process will continue. The conclusion of this theory will result to various denominations claiming that the only way to reach God is through the great grandson then the grandson then the son then God.

The Quraan says: "Say if God/The Merciful had a son, I would be the first to worship."

"It is not appropriate for God to take a son; All in heaven and earth come to God as slaves" (quraan)

God is free from faults and every creation of his enjoys the freedom to approach him directly without any mediator.

SECTION G

JESUS THE CLUELESS GOD!

IS JESUS GOD ?

Jesus does not share the absolute knowledge of God, hence cannot be God the All Knowing. Says who? Says Jesus himself.

Concerning that day and hour nobody knows, neither the angels of the heavens nor the son, But ONLY THE FATHER (GOD). Matthew 24:36

One perceives that people can't make up their minds whether Jesus is God or man. Truly it is a difficult problem, once you admit such a thing as a possibility that God may take on the form of a man and come down to earth. When he becomes man, is he man or is he still God? How can he not know the hour of Doomsday? And how can he be betrayed, when he knows he is going to be betrayed? The legend never gets solved, for basically it is a strange dogma and there can be no logical answer, nor any rational solutions on such a subject.

If Jesus is God, He would know everything in advance. But this is futile because one day Jesus decided to partake figs from a fig tree but on reaching the tree he found that the tree bore no figs, hence Jesus was a man and not God.

JESUS THE CLUELESS GOD!

And on the morrow, when they came from Bethany, he (Jesus) was hungry. And after seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon : and when he came to it HE FOUND NOTHING BUT LEAVES, for the time of figs was not yet. (Mark 11 : 12-13)

Jesus thought the tree had figs, reaching it he found it fruitless. Jesus was clueless. If the tree had no figs God would know and not waste his time looking for food on a tree which he created, sustained and be acquainted with.

God is all seeing. Jesus could see leaves. If Jesus saw leaves he would see if the tree had fruit. Never the less Jesus was clueless.

Concerning the qualities of Allah/God, The Quraan says: Not a leave falls except by the knowledge of Allah.

SOME SERIOUS FOOD FOR THOUGHT

Objectively, If Jesus made a mistake/misjudgment in the fig saga, how could you trust him in the cross saga?

Would Jesus know the exact number of men he is atoning for?
Would he know what sin he is paying for?
Who is the sinner and when was the sin committed?
What is the duration of punishment for various crimes ect.?
Would he know the future generation’s sins’ along with its perpetrators?

If Jesus failed in his lifetime regarding the presence of figs on a tree, in full sight afar off; How then do you justify or trust mankind’s future salvation plan through him?

Evangelists reading are probably boiling with anger and saying "Jesus died for my sins."

Sorry to wake you up emotionally, But the reality is - Most truly your Lord and Savior Jesus could not identify figs on a tree. How do you expect Muslims to buy your theory of salvation?

It is extremely hard for Muslims to swallow and understand Paul's salvation theory of crucifixion which had no eye witness, as the Bible clearly points out that all the disciples fled.
Why should Muslims rely on a clueless, man-incarnate God who came to earth via a vaginal tract; took on sin by becoming a curse in order to meet God's perfect standard, hence freeing mankind from the curse of the law by becoming accursed, making a new covenant via a planned suicidal gruesome murder on the cross/tree enshrouded with doubt surrounded by difficult circumstances and no eye witness?

What a great task from a man-god who was clueless about the last hour and clueless about mere simple figs on an earthly fig tree!!!!!!!!!!!!!!!!!!

Ratio wise; not a single fig on the fig tree equals zero percent success rate in Jesus ascertaining figs present on a fig tree which he seen afar off. What kind of a God is that? Clueless!!!!!!!!!!!!!!!

The Son of man is but a WORM !

Job 25 : 4-6
How than man be justified with God? Or how can he be clean that is born of a woman? Behold even to the moon it shine not nor are the stars pure in his eyes. How much less man that is a worm? AND THE SON OF MAN WHICH IS A WORM.

Jesus is called son of man 88 times in the bible!
Jesus was born of a woman!

QUESTION THAT HAS NO LOGICAL ANSWER .

How can Jesus be God the father, God the incarnated human in the form of Jesus the son and God the Holy Spirit in one moment whilst on earth or heaven? If any one of the three suffered any form of pain it would result in all getting pain. God is free from tasting pain. How can his creation hurt him or murder him? If one was crucified it will result in all getting crucified and going to hell for the payment of sins. Why would God inflict self harm to himself? What objective is achieved by God punishing himself or innocence?

If God became man in the true sense of a man like us, he would also sin rendering him a sinner like all men. If he ie. Man-God Jesus did not sin than he could never be truly like a normal man.

PARABLE OF ABRAHAM'S SACRIFCE

Christians endorse the theory that when God instructed Abraham to slaughter his son, it foreshadowed the great event where God would slaughter his only son as the only means of salvation; so Jesus the lamb was sent to earth.

Abraham past the test, ultimately God would now send apart of himself to earth in order to die and re adjust the mistake of Adam.

In Islam the theory is totally different.

Abraham past the test. God out of his mercy sent a ram. The test was to see if Abraham would do anything for God and sacrifice his dearest. The lesson is one should sacrifice desires and sin; turning towards the obedience of God and slaughtering evil habits and sin. This story does not foreshadow God to re act the deed of Abraham and replica the acts of his creation.

In both Christianity and Islam, God spared Abraham's son out of his mercy. The son of Abraham was not to be killed as atonement so it is futile using the intended sacrifice as a primary basis for God killing Jesus. The paradox is why would a loving God who spared the life of Abraham's son go ahead and kill Jesus. Out of his mercy Jesus got spared.

Christians would argue that this death theory represents God's absolute love to his creation. Muslims would say that the death theory lacks mercy and justice and is immensely hard to understand, comprehend or justify.

Another great irony is that the direct progeny of Abraham, via Isaac or Ismail, do not endorse God becoming human. Go ask any Jew or Muslim if they think God becomes a man. Surely they will say no.

Note, to the Christian, however hard you try to justify your claims. Your theological lineage traces back to Greece and Rome; and the teachings of Paul who did not meet Jesus in his lifetime. Abraham's direct progeny reject your views about God transforming into a human and tasting death.

SECTION H

DISPONDENT MINDSET

The Christian thinks – Islam – yes, no, maybe….. Faith and good deeds for salvation on Judgment Day.

After death man has to face God on the last day. The Christian mindset of sin equals death results in man to be doomed. He has no chance in the sight of God. No matter how hard you tried in the world your good deeds renders futile because you sin, therefore you will always be short of Gods perfect standard.

So the Christian thinks "I am a sinner, if I face God with all my worldly actions good and bad, I got zero chance of salvation and will face eternal damnation. The only hope is the savior who will atone and redeem my sin"

All have fallen short of Gods perfection.

According to this dogma, the Christian have no choice but to depend on a gruesome murder and blood for salvation and feels it hard to remove the yoke of crucifixion.

Total despair in God's mercy when examining their deeds and confronting God directly without Jesus.

THE SOLUTION

"O Man ! What has lured you away from your Lord Most Generous /Gracious (Kareem), who has created you, fashioned and proportioned you perfectly, and moulded you in the form he pleased." Quraan (82 :5-8)

A human is like a programmed machine with choice. God the creator has made him knowing full well he would sin. Man is programmed to sin. He has a choice to repent.

God is extremely tolerant and merciful. Ponder! How many of God's bounty do you not enjoy in the world. Food, drink, health, wealth, sight ect. Despite all your sins and faults God still sustains you, fulfills your needs, is tolerant towards you and does not destroy you. God also sustains his disobedient creation in this world, so why will he destroy his obedient servants in the next life?

Do not despair in the mercy of God. When you meet him in the next life he will be loving and kind. If you love to meet God he will love to meet you. If you walk to him he will run to you.

If you come to him with true faith in him alone, love, good deeds, repentance as well as sin-which you are programmed to do; God will forgive you and grant you salvation directly.

Do not let Satan deceive you that you are short of Allah's mercy and loving grace. Or you cannot enter paradise without a savior. Or your faith and good deeds have no value although you transgress Gods commands and slip up by sinning and making mistakes.

If you did not sin it would lead you to something worse than sin; ie pride over not sinning.

Abu Saeed reports that Allah's Messenger (peace be upon him) said that the devil said, "By Thy might, my Lord, I shall continue to lead Thy servants astray as long as their spirits are in their bodies." The Lord, Who is Great and Glorious, replied, "By My might, glory and exalted station, I shall continue to pardon them as long as they ask My forgiveness." (Ahmed)

Abu Huraira reports Allah's Apostle (peace be upon him) said: By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them. (Muslim)

The mercy and love of God is far beyond the need that the blood of innocence, or the blood of Muhammed, Jesus or Abraham (peace be upon them) should be shed for the salvation of anyone.

SECTION : I

THE GREATEST GIFT IN CHRISTIANITY

God gave his son to die for you so that you could get eternal life as a gift, be forgiven of your sins and know God personally. This is the greatest gift God could give because it would come to God at the greatest possible cost to him; enduring punishment for you, by sending his son to hell and settle the debt of sin once and fore all. Allowing the Holy Spirit to dwell in you.

This is the good news on which millions of Christians hold with tremendous reverence, preach and hope for their salvation.

A truly emotional faith!

THE GREAT GIFTS IN ISLAM

Mercy! Salvation is achieved through faith, good deeds and the Mercy of God.

Sin does not mean death, sin is a means to ask forgiveness which is granted via repentance, remorse and turning to God.

Salvation does not depend on God punishing himself.

Muslims worship God as he is in his own knowledge of himself, along with acknowledging all his beautiful attributes and perfect qualities.

God is independent; he is not in need of Jesus, Muhammed, the spirit, good deeds or anything else.

God has never been seen with the naked eye.

God is not incarnated into birds, animals, sun, idol, jin or man. Unlike Hindus who believe that Sai Baba is God incarnate or Christians who claim Jesus is God incarnate, Muslims abhor the thought that God Almighty transforms into man. God becoming a man is repulsive. Does God eat, sleep, urinate, pass wind and make stool! Never, Purity be to God from what man has attributed to him.

God cannot evolve, he is as he is, and there is no similitude to him. God is free from faults, mistakes, remorse, guilt and the need to pay for mankind's sin.

God's mercy overpowers his anger.

God's justice system is reward for the doers of good, forgiveness for those who truly repent and punishment to those who deny him or make partners to him.

Sin does not mean death; forgiveness is granted via repentance. If a sin gets repeated and the sinner also repeats his repentance, God's mercy and forgiveness will always match, nay exceed the sinner's repentance irrespective of repetition of the same sin or other sins.

God is totally free of any partners, helpers, sons, sub deities ect.

God is eternal, He cannot die.

Ultimately, Islam's greatest gift the Quraan endorses the true faith, theology, lifestyle, habits and salvation policy of Abraham manifested by his seed Muhammed peace be upon him, who is mentioned by name in the song of Solomon (5:16).

Remarkably! Islam – a true, sound and most important a logical and practical faith.

SECTION J: CONCLUSION

Alhamdulilla, through the mercy of Allah, the pristine purity and common sense of the Islamic faith has and will always win many sincere souls to the path of true Abrahamic teachings explained through his descendent Muhammed peace be upon him.

(Quraanic verse) Say: "O my Servants (Servants of God) who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft- Forgiving Most Merciful.

Verily those who say Our Lord is Allah and are Firm, the angels shall descend on them, saying: do not fear and do not grief, and have glad tidings of paradise which you were promised. We were your friends in the worldly life as well as the hereafter, for you is what your heart desire and what you were promised; Hospitality from (God) Oft- Forgiving the Merciful.

And whose words can be better than he who calls to Allah, and does good deeds and says I am amongst those who submit (to the will of God) {quraan}

The mercy and love of God is far beyond the need that the blood of innocence, or the blood of Muhammed, Jesus or Abraham (peace be upon them) should be shed for the salvation of anyone.

It is not possible for a man (Jesus) who God has given a book and wisdom and prophethood, that he would tell people to worship himself instead of Allah rather he would say; be servants of God alone.

May the mercy of Allah engulf all who follow the true life of Abraham. All praises and glory belong to Allah, the most merciful of those capable of showing mercy.

SECTION K

QUOTES FROM FORMER PRIESTS WHO ACCEPTED ISLAM.

Former pastor - revert to Islam. Areeb Islaam South Africa

"Unlike Christianity that recognize salvation through the "blood" of Jesus, Islam emphasizes on the fact that: {Namely, that no bearer of burdens can bear the burden of another. That man can have nothing but what he strives for. That (the fruit of) his striving will soon come in sight. Then will he be rewarded with a reward complete. That to thy Lord is the final Goal} [Quran, 53: 39-42]"

Former elder of the Pentecostal church Kenneth Jenkins nowAbdullah Muhammed. U.S.A

"Life for me has taken a new meaning. One of the most profound attitude changes is a result of knowing that this life needs to be spent in preparation for the next life. It was a new experience to know that we are rewarded for our actions. If you intend to do good you are rewarded even for your intention. Quite different in the church."

Former Deacon Jerald.F.Dirks. Deacon in the Methodist Church.

"I was forced to admit to myself, that I could find no area of disagreement between my own beliefs and the general tenets of Islam"

Sue Watson, masters degree in divinity, now Khadija

"Muslims are the hardest people in the world to convert to Christianity. Why? Because it has nothing to offer them. Islam offers relationship with God, forgiveness, salvation and eternal life.

Archpriest Viacheslav Polosin Russia

“What is attractive in Islam is simply Monotheism in its purity, not to think of God in an unworthy manner.”

“Islam is not an offshoot from Christianity but a great reform of Abrahamic monotheism” - “ in Islam there is logical consistency.”

Former Catholic priest – George Anthony

“Esaiah 29:12 And the book is delivered to him that is not learned, saying read this, I pray thee: and he saith ; I am not learned” This is the prophecy toward Muhammed.

Former missionary Muhammed Aman Hobohm Germany

“I have lived under different systems of life and studied various ideologies and have come to the conclusion that none is as perfect as Islam. None has got a complete code of a noble life, Only Islam has it, and that is why good men embrace it.”

Reverend David Keldani

“My conversion to Islam is attributed only through the gracious direction of the Almighty**.”**

Former Coptic priest khalil Ahmed Egypt

“I am attracted to the concept of unity of God; I love the rule of forgiveness in Islam and the direct relationship between God and man.

Ex-Christian - Chaplain Yusuf Skip Estes. U.S.A

“Islam means surrender and obey your Lord in sincerity and peace. Whoever is trying to do this, is a Muslim. If someone believes in God as one God and wants to commit their life to serving him and obeying his law, then that person will be in the right way and will be saved according to God’s Mercy. No one can take the sins of another and the guilty must stand accused for what they have done. It will be up to God to forgive or punish according to his judgment on that day.”

“I consider that I have not left the teachings of Jesus, On the Contrary, I feel much closer to Jesus peace be on him. Now I worship the same God Jesus worshipped and serve the same Lord he served, In the same way he did.

Jesus prayed to the Almighty and taught his followers to do the same.

I am simply doing what he commanded to the best of my ability and ask Almighty God to accept it.”

Abullah Delancy Former Deacon Canada.

However, becoming a Minister would commit me and my whole family to the Church full time for life. So just before attending Bible College, I thought it best to look at Christianity critically and ask some very serious questions about my faith. I questioned the trinity, why God would need a son, and why the human sacrifice of Jesus, as stated in the bible, was needed to provide me with forgiveness. I questioned the Christian belief of how all the righteous people in the Old Testament were “saved” and in heaven if Jesus wasn’t even born yet. I pondered serious questions about Christianity that I had neglected to ask my whole life. The answers I received from Christians on these theological issues “which are the basis of the faith in Christianity” defied all reason

and were absolutely beyond any logical thinking. Why would God give us a wonderful brain and then expect us to temporarily stop using it? Because that is what Christianity is asking people to do when they say you just must have faith. That is blind faith.

Realizing that I had always accepted Christianity, with Blind faith for my entire life and never had questioned it was perplexing to me. How could I have not realized this before? I could not find the answers in the Bible. Once I realized that the trinity was a myth and that God is powerful enough to "save" someone without the need for help from a son or anyone or anything else. Things changed. My entire faith in Christianity fell apart. I could no longer believe in Christianity or be a Christian. I left the Church for good and my wife dutifully left with me, as she was having trouble accepting Christianity.

This was the start of my spiritual journey.